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**IOHNSONS
ESSAYES:**

Expressed
*In sundry Exqui-
site Fancies;*

*The Arguments where-
of follow in the
next Page.*



LONDON,
Printed by *M. P.* for *Ro-
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JOHNSONS

ESSAYS

Exhibited

For Lady's Explan

the 17th

17

17

The 17th

of the 17th



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1838



The Arguments.

- 1 Of Greatnes of Mind.
- 2 Of VVit.
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ESSAY

ESSAY. I.

Of Greatnesse of
Mind.

Greatnesse of Minde
is an ornament to
vertue, setting it
forth in an higher
degree of excellen-
cie, teaching us to contemne all
these imagine vworldly great-
nesses, and confirming us with a
puissant resolution to enter upon
the bravest Enterprises: where
this aptnesse is wanting, the ver-
tues which specially befit great
fortunes (as depth of wisdom,
height

Essay I.

height of courage, and liberalitie) are also wanting; and it is as impossible to enlarge a little minde to any of these Vertues, as with the puffe of the mouth to force a tall vessel against a strong and deepe streame.

For how can they bee carried to embrace worthy deeds, who so highly prize this *interim* of life? How can they bee wise, who distracted with vaine feares, doe not settle in this resolution, that all worldly happinesse hath his being only by opinion? how can they be liberall, whose minds confined to the world, thinke of living continually?

Contrariwise, where Learning hath gotten such a disposition to worke upon, it is most powerfull, and can plant an opinion against the strongest feare of Death. Then a man is easily
induced

Of greatnes of Mind.

induced not to esteeme the gifts
of Fortune for their specious
shew (for that were to admire
them) but for their use, and that
is to governe them. It teacheth
that it is a better thing to give
then to receive: *Illud enim est
superantis, hoc uerbo ejus qui su-
peratur*, the one being the En-
signe of Superioritie, the other
the signifying note of Subjetti-
on, arguing a defect with ac-
knowledgment of a better. And
indeed great mindes cannot en-
dure to make shew of a behol-
dingness. They love their owne
benefits, and it is better by com-
memoration of former favours,
to draw them to accomplish our
desires, then by mentioning those
good turnes, which proceeding
from us to them, might in rea-
son binde a granting of our peti-
tions: for by so doing they think

Essay. I.

Destruere fortunam suam, and interpret it to a diminution of their greatness, and disabling them of ability to requite: and when the benefits are greater then hope of recompence, in lieu of grateful acceptance, they are repayed with a most malicious ill will: for there is no worse and more dangerous hatred, then the shame and inward guilt of an abused benefite.

With those men the most prevailing manner of intercession is to give thanks, as in *Trajan's* time the best phrase of suing for offices, was to shew that hee had been lately endowed with one: *Optimè magistratus magistratu, bonore bonos petitor.*

These Mindes, with a noble despising, overpassing small matters, contend for an access of estimation, reserving and husbanding

Of greatnesse of Mind.

banding their prowesse for the
greatest employments, *Enas* in
the Poet:

*— solum densa in caligine Turnū
Vestiget Iustrans: Solum in certa-
mina possit.*

Neither can I more fitly com-
pare them, then to those noble
Dogges, which presented to
Alexander by the King of Al-
banie, would not stirre at small
beasts, but with an overflowing
of courage contemned to incoun-
ter but vvith Lyons and Ele-
phants.

They are spare in speech, open
in action, ever musing and rety-
red, such as *Scipio* is described
by *Cicero*, and *Sylla*, (by the most
cunning searcher of mens minds)
Salust, in whom bee faith, there
was an incredible height of spi-
rit in concealing his Courses.
They are neither proudly concei-
ted

ted in prosperitie, nor discour-
 aged with the stormes of adver-
 sitie, no way impeachable, or sub-
 jected to the bale dominion of
 Fortune. Such was *Furius Ca-*
millus, who being alway like
 himselfe, neither by attaining the
 Dictatorship was inflamed to
 haughtinesse, nor by being for-
 bidden his Countrey, was strue-
 ken into melancholy: and surely
 in this vertue the Romans were
 generally admirable, who neither
 in their conquering age were
 puffed up to intolency, nor in their
 crosse and unlooked for accidents
 stouped to despair. As in the di-
 saster at *Cannæ*, (when all the
 world did ring out peales, that
 their fortunes were dead) they did
 nothing unworthy themselves,
 that might be a derogation to the
 ancient dignity of their name:
 for being driven to that exigent,
 that

Of greatnesse of Mind.

that having lost the flower and strength of their Nations, they armed their servants and aged men to the battell; yet they never offered any capitulations for a truce, neither would they redeeme their captives; both which actions imported an invincible confidence: and afterward, in the enterprise of Asia, they proposed before the victory conditions to *Antiochus*, as if they had overcome; and after the conquest, out of a wonderful moderation, as if they had not vanquished.

But little Mindes having risen with a prosperous winde, are lifted up farre beyond the levell of their owne Discourse: Then they begin to speake in a commanding tone, to condemne others mens actions, to affect singularity, to usurp undue authorities, to controvert in argument with
out

Essay. I.

out respect, and to persever with an unflexible stubbornnesse, perswaded that all things become them: and thus drunken with vaing greatnesse, founded upon no worthines, are easily trained into opinion, that their State was achieved by their vertue, and that their Vertue was worthie of a better State. But when they begin to taste any dis-favour, presently discountenanced in themselves, they are either by seldome comfortlesse flatterers brought to some unreasonable purpose (as *Claudius* blinded with the false informations of *Ballas*, to adopt *Nero*) or else having no Greatnesse but outward, and standing on no true ground inwardly, are more ready to fall, then calamitic can depresse them; and presently, like vile and abject creatures, not adventuring to recover, despair

Of greatnesse of Mind.

spaire of renewing, and reintegrating their fortunes.

But as the best Wine becometh the eagrest Vinigar ; and what degree of goodnesse a thing holdeth, while it abideth in his nature, the same degree of evill it taketh, when it is abused : So this greatnesse of mind, if it be not accompanied with Vertue, maketh men dangerously bad and terrible, producing the same effects, which it did in *Catiline*, *Immoderata*, *incredibilia*, *nimis alta semper cupiendo* : but being guided by clearnesse of judgement, causeth men to be solely earnest for the publike good, not to be contentious, selve-seeking, or any thing respecting their peculiar advantages.

ESSAY



ESSAY. II.

Of Witt.



Men of slow capacitie, are more apt to serve, then to rule; their conceit is so tough, that neither the rules of learning, nor precepts of wisdom, nor habite of vertue can make any impression. *Tardis mentibus virtus non committitur*, saith *Cicero*. They have a dullness enemy to wisdom, a slowness, hurtfull to the moments of occasion, a certaine understanding alway fraught with suspicion, the lesse they perceive, the more they conceive, (for the self-guiltinesse of their own defects makes them willing to appeare curious) rather following chance, then doing any

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ny thing upon free election: they
faile in that greatnesse of minde,
that Noblenesse in their Endes,
that Reason to resolve, that spi-
rit to execute, that feeling of
disgraces, which a man ought to
have.

Some, in the choyce of Mini-
sters, elect men of this disposi-
tion, *contemptus magis, quam gra-
tia*, who stand so farre good, as a
simple voydnesse of evill serveth
them for a ground of fidelitie:
but I cannot see how to allow
this opinion, since wee ought to
preferre those which are good,
and know vvhy they are good,
when againe these simple Wits
are easily both altered and de-
ceived.

A wit too pregnant & sharp is
not good: It is like a rasor, whose
edge the keener it is, the sooner it
is rebated, or like soft vvood,
which

which is ready to receive the impression of the Lianer, but for warping is unable to keepe, and therefore not fit for any vworthy pourtrature. Men of this disposition are of a more quicke then sound conceit, having store of thoughts rather stirred then digested, in all their actions unitaycd and fickle, one while embracing an opinion, as seeming the best, then againe looking more neerely, and not able to answer the doubts, vvhich are ready to enter an open invention, fall to a strange kinde of uncertainty: the more thinking, the more not knowing what to thinke, very irresolute where there is some probability to breed on both sides conjecturall likelihoods: For a working and craftie Wit drawes commonly vvith it a doubtfull and wavering judgement: Such
was

Of VVit.

was noted in *Tiberius*, stirring up trifling regards to containe him in suspence, rather increasing new doubts, then giving any ground to settle an opinion, being, the true cause, why his speech vvas commonly obscurely doubtfull, subject to a double Interpretation, dissolved in it selfe, and not knit to any constant end. Such was *Clement* the seventh, who having a pregnant Witt, and a deepe knowledge in all the Affaires of the world, yet comming to poynts of execution, was very unfortunately irresolute, ready to reduce the reasons into discourse, which first mooved him to any designe.

In Negotiations they deeme that of other mens proceeding, which in their ovvne case they would doe, and in this securitie are oftentimes so over-reached by their

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their adversary, that they cannot
returne without great disadvan-
tage and losse: Commonly they
follow rather subtile then wise
counsell, which for the most part
doe not speed: they are *prima
specie lata*, things of apparance,
and no substance, rather great and
magnificent, then easie, and se-
cure, they are *Tractus dura*; and
by how much the subtiltie is the
greater, by so much it is necessa-
ry, that the handling be very pre-
cise, or else they will sort to no
end, being like the clock, which
most artificially composed, is
soonest disordered, and put out
of frame; they are *Eventu tri-
stia*, most odious to the world,
and so disflavoured of God, that
they are alway vwayted on with
most unprosperous endes. The
same of Craft is alway hatefull,
and procurth enemies, and these
cunning

of Wit.

cunning Companions are of opinion, that they can dispose the whole world at their pleasure; and I thinke this imperfection hath some similitude with that arrogancy of the Stoikes, which maketh men busie-headed and turbulent, desirous to bee set a worke.

Againe, quicke Wits are ready in speech, but affected, high-flying Poets, but seldome grave Orators, commonly breaking themselves to an humerous kinde of jesting, to play upon any thing, and stirre the Spleene, rather finding causes why a thing should be amisse, then willing to amend.

And therefore Wit doth, in some respect, resemble the Sunne, vy which so long as his Beames vvander abroad according to their naturall liberty, doth gently warme

warmed the earth : but when they are by a violent union assembl'd in the hollow of a burning glasse, consumeth that which ought to be refreshed : so Wit, the lampe of mans little World, indew'd with a sensible volubility, governeth our actions according to our desire : but being armed with vehement and working spirits, becommeth the traytour of our blessednesse; and therefore griefe is said to be the touchstone of the finest Wit.

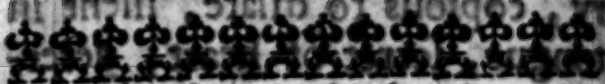
To close up this Discourse, I approve a quiet Discourse of reason. It is ordinarily in a sanguine Complexion, which is so tempered with a measure of melancholy, that the sudden motions, and reinforcements of the bloud be allayed. These men are of a stately presence, sound body, long life, ready to invent, firme of memory,

of Wit.

ry, copious to dilate, silent in tongue, secret of heart, determinate in advise, regular in proceeding, wise in seeing the best, just in performing it, temperate in abstaining from the contrary. They are *alla otiosis similis*, they dispatch their businesse with such moderation.

Such a Wit will even in the execution perceive, and upon present occasion determine and take counsell, as fencers doe in the listes, whom the countenance of the adversary, the bending of his body, the moving of his hands doth admonish, how to proportion the distance, how to offend where is least Ward, how to defend where is strongest assault.

ESSAY.



ESSAY. III.

Of Education.

Education is a good and continuall manuring of the minde, the principall foundation of all humane happinesse: and as the Soule is the formall cause of our life, so this is the efficient cause of a good life, giving light to the Understanding to knowv good, and make difference from the contrary: Confinement to the will solely to performe it, restraint to the growing Affections, Government in Actions, abstinence to the body, without vvhich men are burdens and eyesores

Of Exercise.

fores to the Common-weale, nothing but a number,

— *Et fruges consumere nati.*

Honest company is like an wholesome ayre, a man may profit much even by the changeable interview of a good man, and hee that applyeth himselfe to the conversation of the wicked, is subjected to the contagion of their vices: but especially it is a thing of great consequence, in young mindes, which are pliable and apt to bee seasoned, either with vertuous or vvicked resolutions, and to receive the impression of any Customes which their first company (a warrant for common errors) shall by the silent persvasions of their proper Actions impose upon them.

This is the reason why the

B

qua-

Essay. 3.

qualities of the minde doe commonly runne on a bloud, and become hereditary, insomuch that some Families retaine proper customs naturalized in them. As in *Rome* the *Piso's* were frugall, the *Metelli* religious, the *Appii* ambitious, the *Manlii* austere, the *Lelii* wise, the *Publicola* courteous; which qualities proceeded not from the difference in temperature, (for that doth vary by interchangeable marriages) but of the diversnesse of breed, which I may properly call a second, and better nature.

In restraining the humours, which may feed vices in youth, it is not good to aggravate small errours with termes of affected indignation: for it is a dangerous thing to use a medicine stronger then the nature of the disease, and complexion of the Patient. The best

Of Education.

best course and of most efficacy in disposing generous mindes, is with reprehensions to mixe praises: imitating wise commanders, who seeing their soldiers dismayed, do not upbraid them with the name of cowardise, but by recording their honorable services, enflame them to imitate & surpasse themselves. The forme is in the Poet: O *Achilles*, where is that valour which hath filld the world with your fame? doubtlesse you forget your self in overthrowing all the excellent things you have done, and disdainning them with so shamefull a retirednesse. Thus having awaked him out of his sleep of idlenes, he telleth him, *Tibi se peritura reservant Pergama*, & so maketh demonstration how hee may honourably redeeme the already conceived infamies. For as evill eyes although they can see

Essay. 3.

there is a Sun, yet through weaknesse cannot delight in the Sun: so a minde over-weighed vwith the violence of passions, hardly admitteth that freenesse of speech which reason might warrant, but requireth such a Physicion, who can let bloud in the right veine, and then againe binde up the wound. Such corrections are smoothly covered with an unexpected praise: and the memorie of their former vertues toucheth the minde vwith a noble and feeling shame of the present fault.

Againe, It is better to entreat by perswasions, then enforce by commandements: for feare and servile restraint (the Instruments of compulsion) exasperate free spirits, making them, vwho would bee over-weighed vwith the sweet violence of reasonable words

Of Education.

wordes, to cast away shame,
and perseuer in faults. Every
man desireth to have this com-
mendation added to his actions,
that they are naturall, and not
affected either for feare of pu-
nishment, or hope of reward.
Hec governeth better, who suf-
fereth men to bee good, then hee
that maketh men good: but a-
bove all, I approve that mode-
ration in Parents, which shall
seeme rather to have found,
then rendred their children du-
tifull.

Fathers must love their Chil-
dren with that affection that they
ought: but let them perceiue as
little as the gentleness of their
Nature will beare, neither too
lavishly giving them the reines,
nor too carefully grieving them
for want of well-ruled libertie.
And although the best rules bee

Essay. 3.

to inure them to labour, to acquaint them with simple dyet, so that by Custome all miserable actions may be naturall: yet if there be not a moderation used, young mindes will bee presently discountenanced, and great Spirits embased vvith no small empayrment of their worth:

for little mindes, though
never so full of vertue,
can bee but little
vertuous.



ES.

Of Exercise.



ESSAY. IV.

Of Exercise.

THe Exercise ought to be such, which may occupie every part of the body; as the play at the Ball, never sufficiently commended by *Gallen*; or Hunting, by which men are accustomed to contraries, to heats, to colds, to watchings, to fastings, to water, to beere, to wine.

To commend Hunting I need not, only I wil say, that it maketh men laborious; labour begetteth good customes, good customes are the rootes of good Lawes, laws founded upon such grounds, the producers of Military prowess; and that vvhether these

Essay 4.

three concur in any degree of excellencie, they cannot but make a strong and puissant Commorweale. But above all other recreations, it confirmeth the body in abilitie, both of doing and suffering, and acquainteth the minde by degrees with danger: so that I may say as *Cicero* did of fencing: that it is *Fortissima adversus mortem, & dolorem disciplina*: For in that it resembleth perill, it maketh us familiar with perill, (custome diminishing the terroure of those things, which by Nature are indeed fearefull) and so by little and little resolveth us against any dauntings, which the imminencie of danger might draw with it. So *Marinus* before hee would bring out his Souldiers to fight with the *Cimbres*, set them upon the trenches, to acquaint themselves with the

the

Of Exercise.

the terrible aspect, and immane bodies of those Salvages: and by this counsell brought to passe, that now they began to contemne those which at the first sight they amazedly feared. — *His artibus futuri duces imbuebantur*, saith *Plinie*: For by these sports, images of Battailles were delivered to the memorie, which afterward abler judgement might dispence: whereupon the ancient Worthies, and Heroes, which ranged the whole World to their obeyfance, are reported to have beene bred in the Woods, and imployed in continuall Huntings: by which they did not onely strengthen their bodies, resolve their minds, but also being ridden in all grounds, became good Discoverers, (a qualitie very mainly required in a Conductor) for a man having

Essay. 5.

perfectly beaten one place, may sooner attaine to know the scituation of another, because all regions doe somewhat resemble one another in proportion, and so by comparing one known, a man may compendiously inform himselfe of many unknowne.



ESSAY. V.

Of Learning.



Although Learning have a private and pleasing end in it selfe, as being the harbor where the free and untroubled Consideration hath a delightfull Repose from the Sea of more unquiet

Of Learning.

quiet thoughts, yet it is but a serving qualitic, preparing the mind to a nobler end of well-doing, which (as the proud inconstant Stoikes held) doth not consist in retraining or ceasing, but in working and performing; and it is not a defect, or not doing of things, but an effect or doing of things.

For knowledge teacheth not her owne use, but as a necessary meane inables us for good actions, and it ought to be measured by vertue, and if loved for any thing, it must bee, because it informeth to doe vertuously.

It is an excellent commendation, that *Plinie* attributeth to *Trajan*:

Præstas quæcumq; precipiant tantumq; eas (litteras) diligis, quantum ab illis probaris: wee must use the precepts of learning as the lawes of our behavior, accounting

Essay. 5.

of them in no other proportion, then as the wayting Ministers, by whose mediation a more easie access is prepared to wisedome: wee must remember, that the glory and increase of knowledge consists in the exercising goodnesse: that these mayden Muses doe not answere the hope of men, except they bee joyned to that masculine and active power of the minde, vvhich maketh us performe good things, and great things.

So when *Rome* was in her flourishing age, and began to terrifie all Countreyes with the fame of her expected greatnesse, even at that time, *Ingenium nemo sine corpore exercebat*, there was none who freed his minde to take repast on these so diuine Sciences, but hee remembered, that hee had a body with fit organs

Of Learning.

gans to inure their behests, and that hee should bee a forgetfull receiver of his Countteyes benefits, except hee in some sort made recompence by employing his powers for her advancement and good.

Too much to retyre to these studies, doth not accord vvith state or gravitie: but by separating a man from more worthy devoires, bringeth him into contempt: It is an happy thing to keepe a meane of Wisdome, least while wee thinke too much of doing, we leave undone the effect of thinking: but especially wee must eschew with too vehement fervencie to embrace this glorious profession, and record that saying of *Cato*, That active minds cannot bee with a more honest idlenesse, then the studie of letters corrupted, nor idlenesse by
any

Essay. 5.

any greater or more dangerous policie finde easie entertainment in a vvell governed Commonweale.

Some object, that howsoever this Refiner of Invention, (Learning.) is commendable in lower Fortunes, yet in great men it is an occasion of more intollerable vices: that it rayseth their thought into vaine regions of Ambition, and to the accomplishment of things not Feasible, that it over-mastereth their reason with the sweet insinuation of haucie matters, directing them to worke their private ambitions with the publike inconvenience. To this I answer, that the Argument is taken onely from the abuse, and therefore of no validitye, because all reasons either of praise or dispraise, ought to be taken from the right use, to
which

Of Learning.

which a thing is directed. Moreover, I thinke, that their conceit is inveagled with the same fury, which possessing some such goodlesse mindes, hath taught them to inveigh against the unspeakable wisdom of the Creator, for this reason onely, because hee had indued them with reason. For (say they) as Wine, because it doth seldome helpe, but often distemper the sicke, is better detained, lest through a soothing hope of doubtfull Health, a certaine danger bee incurred: so (this swift moving of the minde) reason is better denied to creatures, because more abuse it to naughtinesse, then rightly use it to vertuous enterprises.

And a little to urge on this so strange position; Is there any wrong glozed, and right eluded,
any

any discord sowed, any machination, or guile layed to entrap the well-meaning of honest men, but reason worketh it even with a more refined sharpnesse of Invention? *Ingeniosior enim est ad excogitandum simulatio veritate, servitus libertate, metus amore.* In the Tragedies wee may see *Medea*, with what cunning and quaint Discourse of Reason, what subtile preparation she seeketh to compasse her designs, while laying this grand-hold of proceeding;

*Fructus est scelerum tibi nullum
scelus putare.*

Shee worketh by congratulating her enemies with gifts, knowing that to bee a course, where wary distrust might make no prevention of her malice, Nay, to leave Fables, and come to the
life

Of Learning.

life of truth, Historie: Had not *Nero* great reason to supplant all those whose libertie of mind hee could not endure, as a thing hurtfull to his Seat of Tyranny? His Reason told him, that absolute power was given him from the gods, that hee onely as Lord could give Fortune to the world, and distribute haps and mis-haps at his pleasure: that it was an untimely pollicie to preserve those men, who standing strong in their owne vertue and love of the people, might heave him out of that abominable injustice and usurpation.

But these reasons are but colours, to keepe our judgement from entring into consideration of the true cause, which in these smiling raylers stirres up an ingratefull scorne against Literature: And I thinke their hatred
pro-

Essay. 5.

proceedeth either from *Domiti-
ans* reason, who privie to him-
selfe of most horrible vices, exi-
led these Arts: *Ne quid usquam
bonesti oculis occurreret*: or from
reverence; as to a minde guiltie,
there is nothing more terrible
then the sight of that vvhich
might plucke into the remem-
brance the omitting of doing
worthily. Even so, if vertue were
beheld in bodily organs, undoub-
tedly shee would not, as some
Philosophers have taught, stirre
up the regenerate minds to em-
brace her effects, but rather work
a desire never to come to looke
upon her: for as men did see, so
they would againe bee scene by
her, and the sight would rub in-
to their mindes, and urge their
consciencs with deserved infam-
y: and yice in such comparison
would seeme fuller of deformity,
and

Of Experience.

and then men so hardly aggrieved, would forsake both feare and shame (the only meanes to withdraw evill men from wicked courses, and put on such a proud contempt, as should take a bravery and felicity in naughtiness.



ESSAY. VI.

Of Experience.

Experience is the guide of the Understanding, the rule of Will, the overruler of opinion, the soule, & most entire part of wisdom, without which even the most absolute Scholers cannot attaine to any degree of perfection
in

Essay. 6.

in civill actions. There is more certainty in the principles of Practice, then in the most necessary demonstrations, or clearest Discourses of Reason: and these men that are Intendants, and practised in the occurrents of Courts, are fitter for any active employment, and can with better easinesse dispatch any businesses:

Quoniam enim habent oculum ab ipsa experientia, vident ipsum principium.. These are as it were truestie Oracles, on whose judgement a man may safely repose his whole fortunes: they are upon earth, *instar prescientium numinum*, whose advice a man ought to take, before he ingage himselfe in any action.

For the means, by which wisdom enableth us to foresee the successe, and accordingly after due consideration rule the present,

Of Experience.

sent, is conjecture, which by comparing things passed, pre-supposeth, out of the same causes, the same effects: now in this obscure and uncertaine deliberation upon the future, a man experienced is like him, who having tryed a dangerous passage in his owne person, and noted the by-turnings w^{ch} might divert him into an error, can in the darkest night with a secure and forward alacritie, go the same way, and overcoming all the difficulties, arrive at the appoynted place; whereas another, though furnished with the soundest directions (yet never having proved it, quaketh at every shadow) and having his spirits shut up in amazement, plainly hazardeth his person.

The rules to perfect Experience, are, To frequent the Courts
of

Essay. 6.

of Iustice, as Free-schooles of ci-
vill Learning, to endeavour to
understand all occurrences, to
conferre concerning the Newes
of the World, with men expert,
reall, of a deepe insight, such as
are not carried away with appa-
rances, but can spie day light at a
little hole, and make iudgement
out of matters themselves, and
discerne betweene Trueth, and
Truth likenesse, and know when
covert designs are the foyles of
more eminent intentions.

ESSAY

Of Histories.



ESSAY. VII.

Of Histories.

Historie is the mixture of Profit and Delight, the seasoning of more serious Studies, the reporter of cases adjudged by event, the interlude of our haps, the image of our present fortune, the compendiary Director of our afayres, by which Valour is quickened, judgement ripened, and resolution entertained.

Heere are the Reasons, why some Estates live quietly, others turmoyled in continuall disturbances; some flourish by the delights of peace, others by continuing

Essay. 7.

nuing war : some spend lavishly without profit , others sparingly with honour. Here we may see ruines without feare , dangerous wars without perill , the customs of all nations without expence. By this observation of noting causes and effects , counsells and successes , likenesse betweene nature and nature , action and action , fortune and fortune , is obtained that wisdom , which teacheth us to deliberate with ripenesse of judgement , to perseuer in things deliberated , to execute with readinesse , to temporise with inconveniences , to abide aduersitie , to moderate prosperity , to know the Scriptures , but in such sort , that neither superstition make us vainly fearefull , nor neglect cause us to be contemptuously presuming. And by opening to us the plots , which give life to all the actions ,
it

Of Histories.

it teacheth more then twentie men living, successively can learn by practise; as the Generall by seeing the Counsells, which governe the event, must necessarily profit more then the Souldier, who not able to search into the causes, perceiveth only the naked events.

But as Histories are divers, so their operation in benefiting the perusers are divers. In some as it were in *Cleanthes* Table, Vertue is set out in her best ornaments, as in the describing of famous battells, where specious wars, the ruine of nations, the situation of Countries, the uncertaine traverses of Fortune, the death of brave Commanders, have a certaine kind of Majesty linked with delight, and the mind by conversing in them is not only delighted, but also lifted up with spirit of better
C res-

Essay. 7.

resolution, and raised to thinke of imitating: These fill a man with better courage, but faile in enabling him for the manage of civill actions. Another kind there is like labyrinths, relating cunning and deceitfull Friendships, how rage is suppressed with silence, Treason disguised in Innocence, how the wealthy have bin proscribed for their riches, and the worthy undermined for their vertue. These provoke vs to eschew their vilitie and lacke of vertue, and to be rather vicelesse then greatly vertuous: and although they be distasted by those who measure History by delight, yet they are of most use in instructing the minde to the like accidents. And sithence men prostituting their wits to all hopefull ends of gaine, are ready to adventure themselves in the like actions,

Of Histories.

ons, they are the most necessary things that can be warned us, to the intent that in the like Practises, wee may seeke meanes of prevention, and frustrate all the attempts of such subtil evill companions.

In this ranke I preferre *Tacitus*, as the best that any man can dwell upon: Hee sheweth the miseries of a torne and declining State, where it was a capitall crime to be vertuous, and nothing so unsafe, as to be securely innocent: where great mens gestures were particularly interpreted, their actions aggravated, and construed to proceed from an aspiring intent: and the Prince too suspiciously jealous touching points of concurrancy, suppressed men of great desert, as competitors with them in that chiefest ground, the love of the people.

Essay. 7.

When Princes rather delighted in the vices of their subjects, either because every man is pleased with his owne disposition in another, or because by a secret of long use, they thought those would most patiently endure servitude, whose contemptible manners & vility, might excuse their base subjection. He sheweth how Informers, men of desperate ambition, sharpe-sighted in spying faults, and cunning in amplyfying occasions of dislike, forswear all honestie, redeeming the securitie of their owne persons with the losse of good name, and living on the vices of men, Scarabs on ulcerous sores: How vaine men were preferred to be Treasurers, that they might fall with their proper vanities and want of government, being used like sponges, which after they had beene wet with

Of Histories.

with the spoyles and extortions, were crushed & condemned, that their long-gatherd wealth might returne to the Princes coffers.

Heere some inferre, that the knowledge of evill doth induce and draw men to effect, that the imitation of an evill doth alway excell the president in height of mischiefe, but the following of vertue doth scarce equalize the example in any degree of goodness, that the conversing in *Tacitus* doth deterre men from doing worthily: where are *Cassii*, *Seneca*, *Sorani*, *Aruntii*, men of admirable vertues in so corrupt a government, overliving their prosperity, and dying like Traitors in the same age, when *Sejanus*, an impudent Informer, strangely compounded of the two contrarieties of pride and flattery, in shew modest, & therefore more

C 3 dange

Essay. 7.

dangerously aspiring, sweieth the fortunes of men at his pleasure, & by lucky passing through mischievous devices, is grown *Ferox sceleris*, and imboldned in his treacheries. But yet these men ought to remember that those mischiefs are but mischiefs to a baser mind, *quemcumque fortom videris, miserum neges* : that although they were oppressed, yet they remained still superiors, governours of necessity, rather directing then obeying the vexations. And I will not deny, but such corrupt minds may also sucke venome out of the most wholesome Flowers, and armed with some dangerous Positions, out of the Treasure of Bookes, may like poyson mingled with the best Wine, more forcibly hurt by training on their mischievous purposes more cunningly : But yet mee thinks men
have

Of Histories.

have great incitements to hold themselves up in vertue, by seeing evill men so contemptuously set forth, quaking with the inner upbraydings of Conscience, not entertaining sleepe, but disquieted with a continual tormenting execution: wee may learne also to praise God for our gracious Severaigne, under whose peacefull raigne, wee are secured from all those miseries, and enjoy all those benefits, whose worth wee shall know, when we suffer privation of them, under whom our subjection is to the law, our service observation, our obedience a care not to offend.

In *Tacitus* are three notes, which are required in a perfect History: first, Truth, in sincerely relating, without having any thing, *Hanſtum ex vano*: secondly, Explanation, in discovering

not only the sequell of things, but also the causes and reasons: thirdly, judgement in distinguishing things by approving the best, and disallowing the contrary; but yet he performeth this with such an art, hiding art as if he were *alind* *agens*, by enterlacing the *Series* of the tale, with some judiciall, but strangely briefe sentences. In making use of this History knowledge, we must not ascertain to our selves the sequell of any thing to fall out just according to the like case in the history, but determin of it, as a thing apt to chance otherwise: for an example onely enformes a likelihood, and if we governe our counsels by it, there must be a concurrence of the same reasons, not onely in generall, but also in particularities.

In making judgement of History,

Of Histories.

story, and considerately applying it to present interests, we must specially regard the dispositions of the agents, and diligently remark how they are affected in minde, which is the least deceiving ground of forming opinion: for without this pondering, and knowledge of the qualities of those Nations, which we meet with in reading, a man is unable to make any due comparison betweene the present particular, and the former example. But to leave these disputations, and the causes of variety in Customs to the Schooles, as a matter some will not grant, and fewer understand, I will onely give some instances of the proper qualities of some Countries, which most familiarly occur in reading. The ancient Romans were men of an invincible

spirit, nor dismayed with what frowning disasters soever Fortune could suppress their courage: and having a mind superiour to all adversitie, resembled *Anteus* in the Poet, who so often as he was thrown to the ground, received fresh strength, but being lifted up, was soone tamed by his adversary: so they in their declining State, promising better of their hopes, armed up their valor, and were filled with a greater bravery of mind, but coming to the height of felicitie, and flowing with the spoiles of the whole world, over-swayed with their owne grandeur, began to quail in the last Act, and after a safe escape from the maine sea of foraine incumbrances, to suffer shipwracke in the haven: then over-many good fortunes bred in them a proud wretchlesnes, then through

Of Histories.

through the disuse of Armes all things fell into the relapse, and private dissensions were kindled to ruine themselves, then the city which was wont to give the law to the whole world, began to be *facunda inimici* fruitfull in provoking partialities, desirous of civill tumults, craftie in espying and aggravating secret dislikes, ready to catch at any occasion of innovation. Their valour made them quiet, and quiet wealthy: but according to the revolution of all things with a swift and violent returne, their wealth effeminated their valour with idleness, idleness occasioned disorder, disorder made ruine. And as the yron begets rust, which consumeth it, and ripe fruits produce wormes which eat it; so their greatnesse nourished such vices as by little and little brought them

to confusion, insomuch that a great time their state was maintained more by reputation of things done, then any other present foundation.

The French are too adventurous in the imminency & nearness of terrour with a too furious resolution in assault more then men, in maintaining the medley lesse then women, very irregular in their actions, grounding them upon fallible hopes, and vaine expectations, light, inconstant, insolent in prosperity, destined rather to conquer then keepe: as contrarily the Venetians have recovered by the Arts of peace and composition, that which they have foregone by warre.

The Spaniards are subtle, wrapping their drifts in close secrecy, expressing surety in their words, but keeping their intentions


Of Histories.

one dissembled under disguised
assurance of amity, betraying the
innocency of their friends, in ma-
lice infinite, and so over-carried
with that passion, that for the
most part they execute a revenge
farre above the nature of the of-
fence: not giving any sodaine
appearance of it, but waiting for
opportunity, so much redouble
the blowe, by how much it hath
been nourished with tract of
time, and hung in suspence.

ESSAY

ESSAY. VII.

Of Art Militarie.

 Here is a barbarous opinion of the contrarietie of Armes & Learning, and the impossibilitie of their meeting in any person: which unreasonable Paradox wel fitteth those who know nothing but the fury of strength, & not the vertue of courage. For without this, fortitude is intituled to those actions which hold rather of vice, & the more it seekes to hurt, the lesse it is able to hurt, & is either a rashnes, which after the first brunt dieth in it self, *Et ut quaedam animalia, amisso aculeo torpet*, and cannot hurt, like some beasts which shoot the sting, and partake no more

Of Art Military.

more with the poyson ; or a false vigour proceeding from despair, when men weary of the worlds eyes, shall thrust themselves into manifest perill , without any sufficient ground of reason : or a fiercenesse , when choller and the effects of anger are made the motives of valour , or a confidence, when a man after the often aspect of danger, & by the lucky passing of divers fights is become hazardous, & enterprising in such sort, as the vice of drinking, *In prelio trudit iuvenē*. Without learning *Hercules* is furious, *Darius* insolent, *Achilles* overcome with vain delights, unable to command his owne decent appetites, and ready to have ingloriously separated himselfe from revealing his vertue, if wise *Ulysses* had not by a timely policy drawne him to retire into himselfe, and consider
the

Essay 8.

the fraile foundations of those weakneses, which did so infeeble his resolution.

But although learning be of great consequence in perfection of a martiall man, yet experience is the chiefeſt point, neither can a man be absolute by reading other mens exploits. The true Schoole of Warre, is the field, and not the Chamber: the teacher is use, and the best course for attaining is to be present in the important deliberations, to observe and ponder upon the executions, to consider the events and the counsels which governed them, from which observation ariseth that wisedome which enableth us to make choyce of our advantages, to advance opportunities, to cut off by celerity all discourse or counsel from the enemy, to make his inventions sort to his proper ruine,

Of Art Military.

ruine, to overcome by quicknesse the difficulty of those things which could not be suppressed by expecting, to accommodate provisos to all chances, to alter our determinations according to the suddennesse and variety of occurrences, neither to fear nor despise the enemy, but to remember, *Ut semper pendens hamus*, to be ready to catch at that period of time, occasion, which by a fortunate meeting of circumstances doth ease us in the compassing our projects.

Great men ought to frequent the War, proposing to themselves these three reasons which moved *Tyberius* to address *Drusus* into *Illyricum*: the first was, *suascere militia*, to inure, and experience him in warfare: for it is not sufficient to have Military science in our mind, but by often meditations to make it familiar to our hand

hand and feet. He is the best souldier that is most experimented: neither can I more fitly compare these book-knights than to a Musician, who insisting onely upon the Theoricke, is not able to expresse any thing.

The second was, *Studia exercitii parare*, to wind himselfe into the favour of the souldiers: which thing, of what consequence it is in raising & preferring a man, we may see in *Hanibal*, who being wholly a martiall man, borne and nourished in his fathers pavillion and sight of the souldiers, was before the prime of his youth chosen Generall through their consent & applause; neither was there any other apparant cause, of the obtaining that dignity at so unripe yeres, but the affection of the army; which alway desireth such a Leader, whose manners they are most

Of Art Military.

most familiarly acquainted with.

The chiefe rules to get this fame and reputation are these, To have a watchfull eye, a diligent hand, a resolute heart, at the beginning to do rather too much than too little, sometime to hazard fairely, to watch & ward, to glory in being content with a little, not to bee more costly apparellled than a privat souldier, *Arma et equi conspiciantur*: in action to be heedfully earnest, to refuse no employment for feare, nor enter into any upon an humour of ostentation, to suppress the esteem of your atchievements, and under-valuing them humbly like a Minister, refer the honour to the fortune of the Generall. For such modesty augmenteth the fame of vertue, being indeed like those shadowes which cunning Painters use to encrease the lustre and grace of their portraictures:

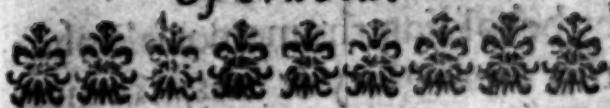
Essay 8.

traitures: and men seeing such respectlesse account made of such things done, will pre-occupie conceits of some noble future successes: *Inguirthes* art in inworthying himselfe was, *Plurimum facere, & nihil de seipso loqui*, and so he conquered envie, and the passion of emulation with an infinite glory.

The third reason was, *Simul Invenem urbano luxu lascivientem, melius in castris haberi rebarur Tiberius*; therefore the Campe must not be frequented as a secure and priviledged place of licentiousnesse, but as a Schoole where the body ought to be inured, and by continuall labour subjected to the miseries of travell, thereby not to be daunted in the imminency of danger, nor to feare a wound, but with an invincible vigor to endure all corporall adversities.

ESSAY.

Of Travell.



ESSAY. IX.

Of Travell.

TRavell entertaineth a man with delight, neither is there any so confirmed in a contempt of all worldly things, who findeth not himself out of a meere instinct of nature infinitely pleased with the stately representation and majestic of strange and famous cities. But what an inward objectatiō it is to see the ruines of the Theaters, of triumphal Arcusses, to view the places which doe yet testifie the vertues of the ancient Worthies :

Et campos ubi Troia fuit.

They know best, whose mindes soare higher, and become greater

by beholding the memorials of other mens glory & magnificence.

But because reason biddeth us to provide rather for the beautifying of our nobler part, the mind, then for the flattrring of sense, the chief scope must be ability, & the greatest delight to feele with *Solon*: *Sensecere se multa indies addiscen-*
tem. For, although these studies require rather retirednes and immunity from those disquiets, wch this (unsettled kind of life) travelling doth draw with it: yet let us know, that to this ornament of knowledge concurre not only the sense or seeing, to converse in the monuments & treasure of books: but also of hearing, in conferring with men excellent in every profession; in infellowshipping with divers natures & dispositions. For this variety of company bettereth behaviour, subillizeth Arts, awa-
keth

Of Travell.

keth and exerciseth wit, ripeneth judgemeth, confirmeth wisdom, and enricheth the mind with many worthy & profitable observations: performing all these by so secret a working, & insensible alteration, that a man doth sooner acknowledge himselfe much abler, then hee can apprehend the meanes; Even as in the growing of a tree, we perceiue not the successive motion of increase, but at length may sufficiently assure ourselves, that there hath bin an augmentation. In this observation, as there are many generall things, with which a man may trust himselfe, so there are many particularities, which are more specially to be observed, as most powerfull to inspire us with civill wisdom, and inable our judgement for any active employment, *vid.* the Religion, Lawes, forme of Government,

Essay. 9.

ment, Situation, Castles, fortifications, Cities, forces : what neighbors confine, of what power, how enclined : The Noble Families, their Descents, Intermarriages, their potency, either immediate of themselves, or by reason of the Kings countenance, their adherences, sects, dependencies, partialities, and the causes of all:

But because in forraine Countries there are many peculiar vices coverd with the specious semblance of humanity, which have borne long sway, & growing into custome, unworthily finde not only pardon, but also commendation : and our weaknesse is prone to participate those evill habites, which either flatter it with novelty, or deceive it with a glorious shew of vertue, therefore a man, ready to enter such expeditions, must observe these rules, as
the

Of Travell.

the chiefeſt preservations of reason against any such infection, so much the more dangerous, when the contagion inveigleth and entreth in the ayrie of a perverse approbation.

For assuring our selves that where are many vices, there are also infinite vertues (because no evill is so bad, as that which proceeds from the corrupt seeds of goodness) (we must in such places affect the familiarity of the best, by all convenient observances, endearing them, who as they precede in all worthy qualities, so especially in this vertue of easiness and humanity. And although many dangerous minds are hidde under the false glass and deceiverable apparances of feined meeknesse (a vertue rather taken on then taken into them) yet the best rule is (if there be no other

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manifest cause of prohibition) to apply to their conversation, who are most excellent in the formes of behaviour: For thereby men are bettered in a certain externall vertue of civility and gentlenesse; which if it flow kindly naturall, without forcing against the haire, and voyd of the two imperfections, affecting, and ostentation, undoubtedly cannot but worthily commend a man, and make demonstration of a minde answerable.

In meeting with natures close and retyred, spare in revealing themselves, conformed to all turnings of sights, skilful in dissembling passions, such as can preter spite with a countenance of amitie, it is good (if they be innocent and harmles) to use semblings, as opportune defences to frustrate their projects, but not as machinations


Of Travell.

nations invented for mischiefing. Therefore the countenance (the gate of the mind) must be open and free to all, the tongue sparing in utterance of things of importance, the mind closed, and this remembred. *Chi vuol andar per passe, deve havere bocca di porcello. L'orechie d'asinello.*



ESSAY. X.

Of Affabilitie.

ffabilitie is like Musick, which is made by a judiciall correspondency of a sharpe and flat; it is a mixture of pleasingnesse and severity, in such sort, that neither gentlenes, by being a derogation,

weakens reverence, nor severity love. It is not sufficient to be altogether reall in performing the effects of a loving mind: but also every man requireth to be assured by utter apparances, as messengers of the inward intentions. And it by these oblations a man give not his friend confidence and surety, I may not unfitly compare his benevolence to an Image, which in it selfe well proportioned, but not apparelled in apt colours, doth want that delightfull lustre, which should satisfie the greedy eyes of the Spectators.

A man must be not only present in ministring any convenient Office, but also by sending forth in the countenance the pawnes and assurance of love, by exciting men to open and reveale their businesses, and by promising all convenient furtherance. For as
men

Of Affabilitie.

men warme in the youthfull desires of love, take greatest comfort by being seene of their Mistressse, and receive more joy from a wanton looke, then from any other sense: so among all the kinde Offices of friendship, there is none so desired, as this acknowledgement by outward respects, especially when the end is meere salvation: for there is no more contrary enemy to true friendship, then the motion of proper interest. The Romans not to defraud any man of a due and convenient Congie, retained Admonitors, (called *Nomenclatores*) who should suggest the name, and quality, and account of every one they encountred, that they might be saluted in a cōformable stile: for to look strange & disdainfull, to be backward in returning these respects, procureth

Essay. 10.

hatred even in the dearest friends, so much more dangerous, by how much men can lesse endure to bee despised than injured; because other grievances concerne only the body, and bring this comfort, that hee is some body in his conceit, that so offended him; but the injuries of contempt are a disreputation, and the offended taketh himselfe to bee accounted no body, and therefore such omissions can hardly by any meanes be redeemed.

Cesar, through his wonderfull vertues had settled himselfe in the strong love of the people, and with his easinesse and affabilitie, (as with sugar sprinkled upon a bitter medicine) had mittigated the griefe, which a Roman spirit might take from the precious remembrance of lost liberty: while by seeming to arrogate nothing, he

Of Affabilitie.

hee obtained that all affayres of consequence should remaine at his devotion: yet one uncircumspection, in not receiving the Senate with due reverence, cancelled all memory of former deserts, gave his enemies honest colour to beare him ill will, and authorized an opinion, that his death was meritorious and lawfull.

The seasoning of these oblations and ceremonies, is a readiness to pleasure, devotion, faith, sincerity, which we ought to adresse according to the present opportunity. In these apparances equals must be esteemed superiours, and no circumstance must be omitted, either of meeting, or of accompanying, or of salutation: for these outward formes are observed as demonstrations of the inward affection: inferiours must be received with manifestation

of an hopefull willingnesse to see them compieres, by acknowledging their merit and worthiness: but if they be of equall ranke (as followers of some great State) a man must stand indifferent to all: otherwise some will be discontent, and think him moved with passions: others insolent, when they know that he is necessitated to depend on them, howsoever they entreat him.

If any shall importune an unwonted request, the repulse must be modest, by shewing the qualitie of the matter to be intractable, by rendring some sufficient excuse (which may arise from the circumstances of time & place, or other infinit accidents) by revealing a desire, to open in a more fit time those effects which envious occasion will not now permit. Thus denials wilbe interpreted as
spe-

Of Affabilitie.

speciall favours, and men filled with a certaine hopefull reviving of mind, will be contented with promise; *Sic homines fronte & oratione magis, quam ipso beneficio, requae capiuntur.*

The way to attaine acceptable behaviours, is not a poynt of endeavor, (for then it is feigned, and it alway chanceth that feigned courtesie turneth to pride) but rather consisteth in a certaine Induction and readinesse of the mind, which if it be excellent, will easily suite it selfe in these Formes: For (as it was sayd by one, whom to name were presumption) behaviour is but a garment; and it is easie to make a comely garment for a body in it selfe well-proportioned, wheras a deformed body can never bee so helped by Taylors Art, but the counterfeiting will appeare. Observation

also is a good meane, but a carelesnes in expressing doth adde a singular grace, as one motion in dancing kindly proceeding, performed rechiefly, cunningly implyeth, that a man can doe better then he can. If there bee any Art used, it must be in hiding Art, otherwise it will hold either of affected self-conceit, or of tedious ostentation.

Againe, it is not sufficient to provoke men to disclose their interests, by giving ready audience, and easie access: but also a man must patiently attend their suites, the behaviour being such, as may shew all our powers occupied in consideration of them; but by contradicting, or fore-conceiving of the conclusion, to breake off their conceits, is a contempt, which toucheth the minde, and cannot bee redeemed vvith never

Of Affabilitie.

ver so great good pleasures.

To deny a suite, doth dismisse men discontented; therefore in some cases it is better to promise, although there appeare no conveniency for the effectuating: for howsoever the present affayre be disappoynted, yet men are more pleased with him, whom they see hindered in dispatch of weightier occurrences, than they would be, if they received a flat deniall. This rule, although it cannot stand with the strict precepts and square of honesty, yet it is a speciall poynt of this quality (which I may call with *Cicero*, *Artificium benevolentia colligenda*) which is either a vertue, or cannot stand without a vertue.

Also benefits must seeme to be received rather of courtesie, than of deserving: and (amplifications drawne from the circumstances)

it

it is good highly to esteeme them,
as matters of great moment, and
very necessary, and employed in
time: for men love to be accoun-
ted profitable, and to have their
services acknowledged.



ESSAY. XI.

Of Jests.

IT is a poynt of Affabi-
litie, to interlard our
Discourses with some
sayings, which may come from
a readinesse of Wit, and to place
Mercury (as it were) in the mid-
dest of the Graces. A continued
grave Speech doth hold of tedi-
ousnesse: To abuse Jests too
often, doth diminish the repu-
tation.

Of Iesses.

tation of the businesse, and im-
payreth gravitie : But as a little
water doth not quench the fire,
but is used to inflame it : so these
wittie sayings, serving oppor-
tunitie, and sparingly scattered
in our speech, are acceptable in
re-enforcing of it, and causing a
stronger apprehension. They are
the seasoning, and must not want
that matter & judgement which
ought to be seasoned : otherwise
instead of giving a delicate taste,
they become tediously trouble-
some : Herein let us imitate wise
Painters, who chiefly propose to
counterfeit the miniature lesse in-
tentive to the utter ornaments, as
things apt to be varied, as shall
best serve for the setting forth the
principall : so the minde must be
accommodated to the present bu-
sinesse, and jestes (the apparelling
of our speech) used as Parentheses,
which

Essay. II.

which are to be witty, & not mar the sense. And as skilfull Architects so dispose the windowes in a stately edifice, that neither the multitude weaken the house, nor the want be a deficient cause of darknesse: so a man must provide that neither the often use of jests cause him to incurre the name of ridiculous, nor the want breed opinion of incourtuous austerity. And as they take in the light where they are swimming along a pleasant place, may make the prospect more excellent: so we ought to inlet a jest into the body of more grave reasonings, when the opportunitie and lucky meeting of circumstances may make the delight more full. These jests are of speciall force in avoiding idle questions (many things being fit so to be answered, lest they might be thought worthy of

of

Of Iests.

of a grave determination) *vanitati propriè festiuitas cedit*: they are more passable after provocation, and the apprehension of the wit appeareth greater, especially if the countenance be grave, and set, & if more may be surmised then the bare letter doth expresse. All dishonest formes or vulgar basenesse must bee eschewed: They must not note any true defect, and therefore with weake and small natures, not standing upon the might and strength of their owne vertues, it is good to contain many words, which may relish of a witty pleasingnesse: For presently, men guilty thinke their state is touched, whereas another, who pretendeth to vertue, and out of well grounded confidence, feareth no disreputation, would be delighted. They must not concern any mans

pre-

Essay. 12.

present calamity : for men in misery are prone to suspect , and receive any thing as a contumely, by an impotency perswaded, that their misery is derided , and in minds already troubled, new displeasures make a deeper impression , then they do in such spirits as are free and void of passion.



ESSAY. XII.

Of Discretion.

Discretion is the Governesse of vertue , the rule of our behaviour , the measure of our affections, the Mistrasse of demeanour , that seasoning of our actions , which maketh them acceptible, teaching us to be comely without wantonnes, handsome without curiosity,

Of Discretion.

solemn without tediousnesse,
learned without vaine-glory,
friendly without factionnesse,
severe without disquiet, valiant
without braving, courteous with
gravity, and benigne with Maje-
stic: and to conclude, it is the bal-
lance, in which we should weigh
all our actions. But lest in setting
forth the points of this quality, I
should stray into the confines of
wisdom, and intitle it to those
actions which hold of an higher
vertue, I will restraine it to such
indifferent things, whose forme
and quality of usage may apper-
taine either to vertue or vice: But
in performing them, a man must
be precise: for the vulgar sort,
(*Qui stupet intus, & imaginibus*)
not able to see in matters the-
selves, will ever judge of the sub-
stance by the circumstances, and
according to the out-ward
semblance

semblance preoccupy conceits of
the inward intentions: This is
that which *Cicero* commandeth
in great fortunes: *Non solum ani-*
mi, sed etiam oculis servire civi-
um, and not to think himself dis-
charged, except he accompany
his actions with fair likelihoods.
This modesty (if it be not taken
on for shew, nor affected and vio-
lent) is an externall composure,
and decency of Customes, rising
out of that inward moderation,
by which all disordinate passions
& irregular motions, are subjected
to the rule of reason, and through
which a man fulfilleth that *De-*
corum, wch by a sweet harmony
and good accord of fit time and
place, addeth a singular grace to
all our actions: teaching us to put
a difference in persons, and which
divers natures do treat diversly,
with familiars to bee open
hearted,

Of Discretion.

hearted, with strangers suspicious,
with cleare dealing men secure,
with subtile Companions wary,
with pleasants delicate, with the
learned reall, with the ambitious
desirous of their greatnesse, with
the modest free from passions,
with the interested distrustfull, to
evill sparing in giving trust : and
by this applying to every mans
humour, things difficult become
facile, and matters of trouble
loose their grievousness.

Some men are so incapable,
that they make small things
great, easie businesses impossible,
and enterprise nothing, which
through their perverse grace is
not difficulty accomplished, whose
frowardness a man may compare
to the unskilfulness of some Chi-
rurgions, who instead of healing,
fester a wound, and in lieu of mit-
igation make the torments
more

Essay 12.

more grievously dangerous, whereas expert Leaches doe with gentle lenitives redresse the malady before the Patient have any feeling of paine. So men discreet having their spirits awaked to all circumstances, manage matters with a more delicate deportment, and by certaine premised preparatives so dispose the minde of the other agent, as it may be apt to receive any forme which they shall impose: And with the same art deale with those, who by a crooked nature shew themselves insupportable, or transported with the fury of passions, utter words full of disdain. Now men indewed with this vertue of easinesse, (as cunning Vaulters by a nimble sleight save themselves from the impetuous assault of the adversary) I thereby drawing their reasons from
from

Of Discretion.

from some unexpected place, or by passing with a readiness of apprehension to a more plausible subject, or by sounding a far off with some extrauagāt words, so follow their understanding, that at length they condescend, using the same consideration which good plaiers at Ball have, who not to suffer a rest, do not only stand attentive to send it to their companion, but with like heed provide to retake it, by accōmodating their person, and expecting it in the likeliest place: so they to avoid all hindrances, do not only sute their own words, but also give favorable constructions to the speeches of the other agent, by dissembling the disconteniments which might arise: even as the Sun doth not altogether move with the highest heaven, nor yet is moved directly contrary, but fetching a compass

pass a litle overthwart, makes an oblique circle, & by variety of approaching & departing, keeps the world in good temperature; So *Otho* being not well established, and knowing that he must moderate that discipline, which might seeme to be exacted in such a case, in repressing a mutiny, imputeth the confusion & disturbances, to a tender and excessive affection of the Souldiers towards him, more zealous than considerate; *Nimia pietas vestra &c.*

And thus hee quieted those, who (being by the guilt of Rebellion excluded from all hope of pardon) might according to the nature of man, (which hateth those whom it hath hurt) fall to desperation of recovering favour, when desperation in such times of Commotions might drawe them to a settled resolution, to keepe

Of Discretion.

keepe themselves out of reach of correction. For if one play false, the best rule is, to seeme not to perceiue it, and if (if he begin (as suspected) to cleare himselfe) to seeme never to have doubted of his fidelitic. *Qui enim se non putat satisfacere, amicus esse nullo modo potest*: Therefore *Agrippina* in *Tacitus*, knowing her life attempted by *Nero*, knew well, that her only remedy was to take no notice of the treasons.

Neither is it the part of a servile fawning Nature to answer them with moderation, which urge out of passion, but rather a quiet temper, grounded upon a certaine and infallible confidence in vertue. A man must rule his affections, and make Reason like another *Automedon*, to direct them, thereby to tolerate other mens defects, and make a vertu-

ous resistance against pride, arrogancy, and other such unjust rebellions of passions.

We must use the shield of mansuetude, which may mitigate the suddenesse and fury of anger, compose the inner powers of the minde, and conforme the appetite of revenge to reason: for this affection not regulated by an higher power, maketh a man forgetfull of God and conscience, depriving the minde of the light of judgement, distempering the humours of the body, and giving them a prey to divers dangerous diseases.

E.S.

Of Speech.



ESSAY. XIII.

Of Speech.

Our Language must be naturall without affectation, honest, comely, significant, expressive, proper, void of all feare & effeminate termes. In speaking, the rules are to utter our mind freely without dissembling: for words doubtfull and obscure, reserved in particular, bound to respect or feare, are arguments of a base mind, and tokens of imbecility of spirit: To avoid in private discourses to take up the chaire; for there is nothing more odious, than to affect to be wise out of time, and learning tasteth not kindly to every pallate: To use somtimes conceits of lear-

E

ning

ning, as the embroyderies, but in an hidden manner, like as apparell doth represent the proportion, but not the barrenesse of our members. To point at Histories, without making any particular relation of the circumstances: to avoid comparisons, except they bee restrained to a Metaphor, for otherwise they cannot be *sine apparatu Rhetorico*, or some other unseasonable insinuation. To avoyd preposterousnes, for to know what is treated, is the mother of attention in the hearer: But generally it is the greatest wisdom rather to attend others, than to be an eloquent Marchant of selfe-conceits: for men expert and practised, can out of a mans words deduce great consequences, and take light of matters of great importance.



ESSAY, XIV. .

Of Wisdome.

IF we will know, what
wisdome is, let us
lay aside the curious
questions of Schoole-
men, and such as are truly No-
minals, and consider it in the
frame of our Microcosme: where
are two eyes signifying fore-
sight with pondering upon the
likelihood of successe, two eares
patiently to admit the counsell
of others, and not to be caried a-
way with selfe complacence:
one heart for persevering in an
uniforme resolution, and two
hands for quick dispatching, and

Essay. 14.

putting it in execution. And this is wisdom, whereof there cannot be devised a more expressive Hieroglyphicke, then the composition of our bodies.

This heavenly gift, begetting in our hearts a secret and invisible light, hath some resemblance to the eyes of some courageous wilde beasts, which in the morning, when every silly creature maketh use of the sight, repose themselves: but in the dark night see clearest, and then address themselves to prey: So wisdom in difficult affaires, such as are beyond the straine and leuell of a common discourse, becometh her selfe excellently: but triviall matters with a certaine despisingness neglecteth or handleth them under expectation, as a common judgement would doe. Therefore men of a deep insight
and

Of Wisdome.

and great understanding, having neither degree nor riches, nor authorities, equall to their sufficiency of things of small moment, as disproportionated to their vertue, behave themselves sometime inconsiderately careless: but admitted to the weighing of great matters, unexpectedly come to reveale in deeds and conceits, that greatness and Majestic, which by the baseness of their fortune was oppressed and kept under.

Excitantur enim ad meliora magnitudine rerum, and they love to bee employed in that which might be, *rare, excellens, singular, and above the ordinary capacity.*

The first part of Wisdome, is deliberation, in which we must resolve neither with hast nor affection, the one not giving time enough to discusse those things

which ought to be considered, the other so occupying the mind, that no thought creepe in which doth not in all regards conforme it selfe to give sufferance to that passion: we must promise our selves nothing before our conceptions are by great presumptions assured of successe. For the fervency of hope maketh men somewhat more recklessly negligent, in so much that when they are disappointed, they are as impatiently grieved, as if they had falne from an essentiall felicity, like novice Merchants, who fore-counting great gains, and fayling of their fresh expectation, are suddenly imbarcked in that unrecoverable mischief of debt.

In counsell it is the greatest excellency (and in many natures rather to be wished then hoped for) to preferre the opportunity
of

Of Wisdom.

of time before the suggestion of
dildaine, to moderate designs
according to the adverse, or
prosperous winds of occasion, to
serve time, and not obstinately
wrestle with fowle weather, but
like an experienced Pilot, put in-
to some harbour, till the cleared
skie promise a more secure pas-
sage. But we must not betake our
selves to those remedies, which
doe rather declare the greatnesse
of danger, then redresse the in-
conveniencies, neither must we
thinke in great deliberations to
avoid all inconveniencies: for it
is impossible that in this world
one thing be ingendred without
the corruption of another, and
every commodity is unfortunat-
ly annexed to some discomodity.
But let us remember,

*Rede volte adviē, che ad alte imprese,
Fortuna ingiuriosa non contrasta.*

Slow counsels are fit rather to preserve then increase a state, speedy and quicke doe rather encrease then preserve: *Agendo, and endoque res Romana crevit.* But in cases of exigency, the worst course is to be governed by middle counsels, neither to be cautelous sufficiently in providing, nor earnest enough in executing.

But as Mines if they be secretly made, produce wonderfull effects, otherwise endamage more then they availe: so counsels if they be wrapped up in silence, are very fortunately powerfull in civill actions, but divulged loose their force, when the other party hath time to frustrate their ends.

The way to keep a thing private, is to acquaint no body with it: Those things which are knowne

Of Wisedome.

knowne onely to our selves, cannot be common, those things which are imparted to another, cannot bee secret. No man but hath some friend, whose fidelity he holdeth so assured, that he may safely entrust him with his nearest touching secret, and he presently will with equall confidence to another disclose, till at length it be generally knowne.

And how can a man exact that faith in another, which he hath violated in himselfe? or how require silence when he hath not performed it? or what indiscretion is it by opening to another, to enter a voluntary servitude, and to live awed, lest we discontent him? But in committing any secrets to another, we must imitate those, who in trying a new vessell, first prove it with water, before they trust it with wine.

There is nothing more contrary to this quality, then the passion of anger, which a man ought especially to moderate, by emptying over his affections, and triumphing in commanding himselfe, to forgive in such sort, that it breake not out into words, specially against those, who stand able to justifie themselves in the full of reputation: Those men, (which as *Cosmo* said) cary their heart in their mouth, are rather to be pitied then feared, their threatnings serving for no other end, then to arme him that is threatened.

The chiefest rules of wisdom are these: To provide against the beginnings of evill; for disorders at the first little, gather strength in tract of time, even as insensible vapours bring forth horrible tempests: But when the evill doth

Of Wisedome.

doth exceed power of resistance, it is best by timing and discreet wayting to expect opportunity, for things in time receive contrary revolutions, and conclude cleane different from their first apparance and likelihood.

To continue in action and managing of matters: for new businesses arise out of the former, both by reason of the coherency and way, that one open to another, and also by the authority which is regained by being engaged in the handling of them: *Cæsar* at his first rising into great expectation, would not suffer any matters of moment to passe at *Rome*, without his participation and notice, insomuch that even no conspiracy or matter of innovation could happen but he was an agent: For he was a party in the combination of *Crassus* and his

companies, of *Caia* *Piso* and *Cateline*. But to be interessed in many businesses of consequence at one time, doth divide a man, and cause him to make imperfect offers, and reverse things before they be perfected.

To accompany all actions with a good colour, for many (*quibus magnos viros per ambitionem estimare mos est*) not able to see into things themselves, will make judgement by the circumstances.

To avoid sudden changes : for that doth hold of violence, and violence doth seldome sort to any prosperous ends.

To preferre the present State, before innovations, and that which is it *inturbido* : for this is nothing else but to account rather of certainty, then incertainty, rather of things easie and safe, then

Of Wisedome.

then magnificent and dangerous.

Not to give sufferance to the first wrong: for that breedeth proper derogation: Such unworthy tollerations inspire the party with boldnesse, and are (as it were) pullies to draw on injuries: but to call things into correction, preserveth authority.

To dissemble according to the apparances and fashions of the time: *Tiberius* gloried in nothing so much as his cunning in cloaking his purposes with faire pretences, and going invisibly, in which surely he was excellent.

To settle more assurance in him that expecteth, then in him who hath received a benefit: for by speeding in fates, men become slack waiters, when hope of honour & gain (the only soveraign meane to conserve men in due devo-

devotion) shall bee satisfied.

To be wisely diffident, and put on a judiciall distrust: Put on I say, because there is nothing lesse familiar and easie to honest men then to suspect: for they thinke the strength of vertue in another, whereof they finde the foundation in themselves: for it is very true, that men most fairely conditioned, are of the first Impression, and apt to be trained into errors: but such as are practised in wickednesse, goe alway armed against the like. To suspect causelesly instead of imagined wrong, returneth an effectuall injury, and many have invited their friends to deceive them, while too injuriously their fidelity is called in question.

To despise injuries of honour nobly, and with an highnesse of mind; for contumelies not regarded,

Of Wisedome.

ded, vanish of themselves into oblivion, but repined at, argued guilty conscience. Men envious (desiring to perish rather with their owne vices, than be saved by anothers vertue) are ready to diminish the reputation of a more worthier.

But the best answer to their slanders, is to answer nothing, and so to stewart the effects of revenge, as if the adversary were rather to be contemptuously pitied, than reckoned of: or rather a man must endeavour by doing well, to authorize an ill opinion of them. For as envie is the shadow of vertue: So when vertue shall come to that perfection, as to reveale it selfe to the world, then like the verticall Sunne, it abateth all shadowes, which the low creeping objections of detraction can stirre. In suffering things

Essay. 14.

things of this quality is shewed the greatest force and magnanimity, and a sure confidence in vertue. Let us remember, that an honest and wise man can no way be dishonoured: that it is an excellent and divine commendation: *Ab auditione mali non timebat.*

To qualifie envy (which undoubtedly will arise in men of no action, in sufficiency being very apprehensive) the best course is, to attribute the successes rather to felicity than vertue. Therefore *Sylla*, to suppress any such humours, as prejudiciall to his rising and greatnesse, referred the honour of his exploits to the speciall grace of Fortune; and the better to increase that opinion, contentimes averred, that enterprises hazarded according to the sudden occasion, better prospered with him,

Of Wisdome.

him, than those which by good advice he determined of.

Envie also hath no force when it appeareth, that the actions are directed rather to Vertue, than to Fame. Great Fortunes having atchieved matters worthy themselves, must not ambitiously seek Ceremonies, nor abuse the prosperous ends to vanity of speech: but by avoyding popular meetings, by moderating the rumour of desert, they must begin,

—*Otiū & somnum loqui,*

and excuse themselves from entering into any actions of the like quality, but in such sort, that neither through the motion of worldly appetite and ambition, they seek to embrace more than is convenient, nor through too many suspitions, and too much incredulity, they deprive themselves of great occasions.

ESSAY



• ESSAY. XV.

Of Reputation.

Reputation is a common conceit of extraordinary Vertue, acquired, not by the multitude, but by greatnesse of Acts, by so stewarding a mans seasonable endeavours, as that which is done may bee apprehended, as rare, singular, great, without paragon, admirable. Small vertues, and of ordinary excellency, win both trust and love: for the understanding presently finding in them a degree of worthinesse,
moo-

Of Reputation.

mooveth the vwill to embrace them: but great vertues drawing with them a certaine divine competencie and greatnesse, so amuse the intellectuall part in contemplation of their vawew, that the affection of love is excluded, as not able to honour, when the mind is never satisfied in admiring.

Those actions doe chiefly settle this impression, which proceed from a discreet despising of those things, which the common sense of worldlings apprehendeth to be desired: as to refraine from those lustfull affections, into vvhich humane imbecilitie is prone, to seduce the most restrained imagination, or to resolve against death, and rather encounter the most hideous formes of danger, than overcome by any unjust advantages:

—OF—

or by commanding over all privat interests, by forgetting all naturall affections, when they stand not with an higher vertue: So *Scipio* by offering no dishonour or violence to that faire damsell *Alucius* his Spouse: So *Fabricius* in returning the trayterous Physician to his deserved punishment: So *Manlius* by performing exemplary justice upon his onely sonne, obtayned this esteeme, and a love mixed with authoritic.

Surely, that action imported a wonderfull temper of minde, and an absolute victory of those passions, which in such cases would overswey the best grounded resolution: For even *Eneas* himselfe, in whom magnanimity doth shine through all mistic fearefulness, having with a secure bravery of mind, passed multitudes

Of Reputation.

titudes of his enemies, yet when he hath taken charge of his father and his sonne *Iulius*, he findeth himselfe disarmed of that vertuous indifferencie, fearing their feare, quaking at their shadow:

—*Et pariter comitique, onerique timentem.*

To confirme our minds in this despisingnesse, we must direct our course to attaine the haven, and quiet of a good Conscience, accounting all other things in no other proportion, then as the vvindes and tempests, vvhich would remove us from this determination, by forcing us with a weake despaire, and coward hating of life, to retire into the harbor of idlenesse: we must remember to accustome our thoughts to expectation of troubles, to receiue them with no perturbation, to
rule

rule over Fortune, to thinke her nothing, if humane ignorance and imbecillitie did not defile her, if our vaine ambitions and disordinate concupiscences did not arme her in that usurpation of reasons Seignorie: we must seeke true felicitie in the centre of the minde, and not in the circumference of worldly things, which are subject to continuall revolution: for that is to give our selves a prey to those alterations, vvhich follow the interchange of fayre and contrary accidents: we must know, that as wee are compounded of an heavenly and earthy substance, so our care must bee to provide for the good of the better part, and for the body but in a lower degree, as the instrument of the Soule. And as vvee must not contenne in this life, Fame,
Ho-

Of Reputation.

Honour, Wealth, Friends, and those things, which in the de-
ceivable stile of appetite are
called goods, and attributed to
Fortune, but by honest means
endeavour their fruition; as
things good or bad, according
to the use: so we must not de-
light in them for them-selves,
nor bee troubled in suffering
their privation, nor out of an
humour of confidence provoke
miseries: *Africanus* in a youth-
full bravery:

*Optat aprum, aut fulvum descen-
dere monte Leonem.*

But that desire proceedeth
from a not well guided (but yet
excusable) heat of unripe yeares:
Wee performe our devoires, if
voyd of feare (the onely thing
to bee feared) wee so tollerate
una-

Essay. 15.

unavoydable mischiefes, that they neither disturbe reason, nor drive the minde to unrest: otherwise as a feaver doth hinder the operations of the body, so sorrow springing from these chances, (if it be not moderated) disquieteth Reason, admitteth many corrupt and disdainfull inclinations, subjecteth the minde to infinite defections, and stayeth the execution of great and worthy actions.

This aptnesse of resolution, or of disposing a mans inward selfe, is wayted on with valor and wisdom, which are the two most principall pillars of Reputation, not onely in respect of their coherencie in the same manner, as the eye and the hand: but because they rather come of a benefit of Nature, than intent and choyce, (the one proceeding from a readinesse

Of Reputation.

dinesse of wit, the other from a
presence and courage of minde)
drawing with them in a kinde of
dependency, these heroycall ver-
tues, magnanimity, patronage of
justice against all oppressions and
magnificence. Other vertues of
meeknesse, humanity and courte-
sie, in ministring to the wants of
men, in preferring them to pla-
ces of honour, in redceming the
offender from the rigour of the
Law, doe stirre affection: but
these vertues, if the Common-
weale bee a party in enjoying
them, winne admiration. The
actions which chiefly reveale
them, are victories in the field
beyond expectation, surprisings
of Cities, erections of stately
houses for common uses, grave
and fortunate counsailling the
State, discreet discharging of
Embassages.

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To the obtaining this opinion, must concur two other helping causes, as specially remarkable in great Fortunes: first, Nobility, for if the Ancestors were men of valour, and eminency in vertue, the vulgar sort (out of a true love to men of desert) will preoccupie the same conceit of their issue. Secondly, conversation, which if it be among men worthy, presently argueth a likenesse in manners, to the people, which seeth nothing but apparances, and maketh judgement by that which is subject to sight, thinking a man so qualified as those with whom he doth en fellowship.

But these reasons, although they are of great consequence, yet are doubtfull, and the expectation is weakely grounded upon opinion onely, which presently changeth

Of Reputation.

changeth, except it be established by some overt action, which may be worthy themselves both for difficulty of accomplishing and successfull end.

Those things which are done in youth, (because this age is not onely envied, but also favoured) are of great moment in giving life to the opinion of the world, and in nourishing such presumptions, as confirmed by some great and noble exploit, may suddenly grow into this actuall reputation. Therefore in Rome the young men of greatest hope, did either prefer some law in behalfe of the people, or put lawbreakers in sute, (a thing as *Plutarch* saith, pleasing the people, as much as to see a notable course of a Dog at an Hare) or which is more commendable, defended the innocency of the oppressed against the

injurious intreaties of the pow-
erable and great ones, (as *Cice-
roes* patronizing of *Rescius*, at
so unripe yeares, and with such
liberty of speeche against the po-
tency of proud *Sylla*, was the first
step to the possibility of his
greatnesse. Or did some thing
w^{ch} might move talk, & become
Fabula vulga, through the whole
City, as *Manlius*, his rescue of
his Father from the Tribunes, or
Cesars dealing in compounding
the civill dissentions of *Pompey*
and *Crassus*, by shewing them,
that their mutuall depressions
served for nothing, but to en-
crease the authority of their ene-
mies, and arme a third with that
credit, which now remained in-
violable in themselves.

This action argued a wit farre
over-going the greenesse of his
age, and was the first moover of
the

Of Reputation.

the peoples affection towards him: for what is more honourable then to treat, in according two so noble personages, which had lived so long in separation. But because an opinion thus obtained, must be fed by the like meanes, or else vanisheth as soon as it appears to the world: This commendation must be accounted in no other measure, but as an encouragement to doe better, or as theayre, which maketh men grow up in vertue, and quickneth the appetite to enterprize things of high deserving praise.

For preserving Reputation is required Religion, and (that concurrence of divine vertue) felicity: when the opinion of being religious is established, it fermeth that all other vertues must follow of necessity, and by it all suspitions of any vilety, or
F 3 lacke.

Essay 15.

lacke of vertue are silenced. But here we must avoide two rocks, Superstition, and dissimulation: In the one is small wisdome, because these Bug-bearers, and Chimeras of opinion, render a man incapable of weighty matters, idle, contemptuous, vainly fearefull, simple and open to be practised upon by all deceitfulnesse. In the other appeareth great craft, and when zeale is put on, as a pretext to palliate wickednesse, it bringeth such Nullifidians to be odious, suspected and abhorred by the common consent of men: and therefore it is best to be sociall in shew, but precise in effect: to keepe God sparingly in our mouth, but abundantly in our heart.

The works which chiefly be-token a man religious, are, to apprehend, to advance the Ministry,

Of Reputation.

ry, to provide for those, who do not in plausible formes preach themselves, but despising such a pompous and malepert manner, breathe grace and truth: to furnish them with sufficient livings, because there is nothing which more impaireth the reverence due to that profession, then needinesse.

Concerning felicity, some men are borne under a propitious aspect of Heaven, or rather favoured with divine grace, which guideth their actions under a continuall protection of good lucke. These men bringing their designs to prosperous issues, are thought of a judgement and valour equall for the accomplishment of the like, and as the Comedian saith,

— *Exinde eos sapere omnes dicimus.*

Essay. 15.

While not considering the weaknesse and imperfections of their counsels, we make judgement by the event.

The chiefe Rules to maintaine Reputation are these: To have more deeds then words, rather doing things worthy to be spoken, then speaking things worthy to be done: To avoide words of vaunting or bravery, and in relations to be reserved in selfe-commendations: For fame by suppressing is augmented, and praise in this resemblcth a quaint Dame, w^{ch} followeth those that despise her, and flyeth those that follow her: To acknowledge no dependancy, for that is to confesse uncapablenesse and defects: To be uniforme in life and actions, constantly maintaining word and promise: To attempt things within power, and feascable:

For

Of Reputation.

For easily to give over enterprises, imploying either smal judgement in assaying, or a little minde in not prosecuting: To neglect small actions after the accomplishment of great: for to a personage of valour, there is not a more necessary thing, then to know the height of his greatnesse. *Marinus* in not contenting himselfe with the reputation gotten in the *Cimbrian* warre, diminished it by entering into other actions: Not to be discountenanced in missing any place, or office: for sometime, such failing in futes augmenteth this esteeme: We may reade of *Lamias* in *Tacitus*, a Senator of birth and quality, who suing to be governour of *Syria*, was repelled: *At non promissa provincia dignationem addiderat.* The cause was, because the people which is a beholder of the Princes actions,

maketh over-bold interpretations of them, and ambitiously comparing men of merite, when they find desert unacknowledged, presently with presumptuous rashnesse conclude the defect in the Prince, and by making it the subject of their conference, encrease his esteeme that was disappointed: for this reason *Cato* said, That he had rather that the people should enquire why he had no Statue erected to his memory, then why he had.

And againe, I observe, that at the solemnizing of *Julia's* Funerals, among the Images of twenty Noble houses, were left out that of *Cassius*, her husband, and *Brutus* her brother, to the intent, to extinguish their memory: but yet they did shine above all the rest for this onely, because their Images were not represented.

More-

Of Reputation.

Moreover, things must bee entrusted to men responsall and sufficient: to use base and unable men for Instruments in executions of weight, doth impayre their credit. No Office must be undertaken with any extraordinary opinion: For the not answering such conceits, (men desiring things impossible) doth in time breed infamy.

This Reputation once obtained, worketh a loving feare in the people, (love stirring their affection, and feare mingling it with authority :) Love is the most forcible of al our passions, and as the principall giveth vigour and motion to the rest: but it is a thing doubtfull and deceivable, in respect of the imperfection of men: for no man can demeane himselfe with such circumspection, that he can satisfie and please all, because

mens

mens minds are by nature insatiable, upon every accident changing opinion, inconstant, murmuring for trifling regards, alway disliking the present, and preferring things of expectation and hope, before certaintie and quietnesse, in so much that one favour, if it be not equally given to all, but in any greater proportion measured to one particular, cleane cancelleth the memory of forepassed good turnes: Such is the nature of man, that late benefits are cleane lost, if there be not an hope to receive more, and although the obligations be never so great, yet one thing denied, doth solely possesse the memory, and all our favours are drowned in forgetfulnesse.

Fearc is a more certain ground than love for maintaining authority, because love is the power of
the.

Of Reputation.

the lover, feare in him, that maketh himselfe feared : But yet feare procureth hatred, which although it be dissembled so long as it is unable to shake off obedience, yet when a greater force shall untie that knot, it will burst out into open contesting.

Now because men easily bring themselves into contempt, men terrible and austere incurre hatred; there is another middle quality, which I may either call a loving feare, or a reverencing love, following Reputation.

This is a conserver of that obedience and authoritie, in which men of great quality ought to retaine the multitude : for as the Elements, which otherwise stand at defiance, are by the heavenly Spheres conformed into well ruled motions, without violence or
en-

enforcement, onely obeying the
noblenesse of their nature: so men
shew themselves willing to be
directed by those, who præ-
cede, and are ennobled by
an eminency of
vertue.



ESSAY





ESSAY. XVI.

Of Liberalitie.



Some receive and entertaine Favourites with kinde gestures onely, unmeasurable in promises, but spare in ministring to wants, whom I may fitly compare to some fruits, which by a luscious smell and delightfull colour invite a man to eate, but prove unsavoury and distastefull.

They that are the dispensers of Gods temporall graces, must apply themselves to find out men of an honest and exemplary life, and to acknowledge their desert, *Ut*

non sit tantum ex conscientia merces. They are the second causes, which by giving life and entertainment to vertue, must so dispose and prepare men of honest demeanour, as they may be fit to receive any forme of honour or place, which (the first moover of the Common-weale) the Prince shall bestow upon them: It is a faire title to be the fosterer of desert, and the countenance of those, who through modesty are ready to retire from revealing themselves in doing their Countrey good.

The rewards of goodnesse or vice frame men accordingly; few are of so judiciall a wit, as they measure Vertue for the inner peace and contentment; and not according to the successe: others seeing the guerdon due to merit, abused in maintaining wickednes,

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nes, thinke to obtaine by the same meanes, and fashion themselves accordingly, and when evill men receive favour and place, (besides the injurie done to vertue) *Hand facile quisquam gratuito bonus est:* Liberalitie thus employed in favoring good wits, in nourishing Arts, in quickening those lifefull seedes of goodnesse, in inviting men to surpasse themselves, is the onely vertue which overcometh envie, and breedeth regard even in our enemies: for men learned once, endeared by any obligation, as the heads and overrulers of the common opinion of the world, binde all other men to reverence their Patron, and by sweet commemoration of received benefits, winne them to patterne themselves to their courses, as the onely hopefull ends to rise by.

This

Essay. 16.

This vertue must bee naturall, and amongst those things which cannot be imputed to election, and exercised with delight to do good: when it is encouraged by a gratefull returne of hoped gaine, it is nothing but a base kinde of counter-change and marchandizing.

It resembleth the diuine nature, which communicateth to all, and expecteth no future advantages: and although the use of this vertue is sweet, when a man findeth the returne of thankfulnessse, yet *Liberalitatem clariorem ingratus debitor facit*: it is more noble when it findeth the repayment of ingratitude.

Discretion must governe this vertue, otherwise the graces, which are virgines, will turne whores: Followers ought to be countenanced both in their owne suites,

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sautes, and also in the requests of their familiars : for as apparel, at first cold, receiving heat from us, conserveth our bodies with the heat we have given it : so the Ministers or Attendants of a great State, being advanced by their patron, increase his reputation and powerablenes. But they must not be over importune, or urge oftener than is convenient : For so they become like the Ivie, which by an over-hard embracing hindereth the growing of the Oake. It is good also to be reserved in giving to those, who quick-sighted in spying secret dislikes, will make use of such occasions, and by multiplying suspicions, winde themselves into favour, by working a more worthier into disgrace.

These men know no other habits but avarice, selfe-seeking
con-

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contempt of others, and an high esteeme of their owne unwor- nesse. It is a difficult thing to sound their hollow dispositions and counterized conscience, but the best notes to know them by are these: they have no conformitie with themselves, now commending and discommending the same thing, taking or putting off persons, as the time or place shall require: they never stand well affected with men of their owne ranke or society; but if they love any, they must be Great men; It is an infallible signe of a crooked nature (as *Cicero* saith) to seeme affected to none but to Prætors.

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